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ABSTRACT

In order to demonstrate to the Federal Communications Commission that they were serving the needs of the public the two public television stations in the Twin Cities (Minneapolis and St. Paul, Minnesota) commissioned an interview study of "voiceless" groups in the community. The first step was to identify those groups which had common problems but were without formal organization or spokesmen. The study identified three groups relative to mainstream society: (1) "past-in, future-out"--the elderly, deaf, and mental patients; (2) "past-in, future-in"--runaways, unwed mothers, prisoners, and victims of venereal diseases; (3) "past-out, future-out"--racial minorities, the disabled, and contemporary nuns. The first group had the greatest needs: ways of coping with new or reduced circumstances, sign language programs, and entertainment intended for the elderly. The second group saw a need for programs that would inform the public about their particular problems. The third group wanted television used to combat misconceptions and prejudices about their people. A common theme was the need for television portrayal of successful models of people in all three categories. Appendixes contain group interview outlines and highlights. (LS)

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"VOICELESS" GROUPS IN THE TWIN CITIES COMMUNITY: PROGRAMMING NEEDS OF SOME OF PUBLIC TELEVISION'S NON-AUDIENCES

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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BACKGROUND

To continue operations, public service television stations must demonstrate to the Federal Communications Commission (FCC) that they are serving the needs of the public in their broadcast area. Thus, the Twin Cities educational television stations—Channel 2 (KTCA-TV) and Channel 17 (KTCI-TV)—must demonstrate that their programming addresses the problems and serves the needs of the people in the Twin Cities community. To help achieve this objective, the station management requested assistance from the Association for Public Television.

The Association for Public Television, in turn, approached the Center for Urban and Regional Affairs and the Graduate School of Business Administration of the University of Minnesota for assistance in exploring the community's programming needs. A Public TV Committee, independent of public television management in the Twin Cities area, was established with four members:

- *Mrs. E. M. Goldstein—Association for Public Television*
- *Neil C. Gustafson—Center for Urban and Regional Affairs, University of Minnesota*
- *William Rudelius—Graduate School of Business Administration, University of Minnesota*
- *Orville C. Walker, Jr.—Graduate School of Business Administration, University of Minnesota*

This report is the result of the committee's work with Mid-Continent Surveys, Inc., which conducted the group interviews that provide the basis for the findings and implications presented here. The group interview highlights presented in Appendix B were provided by the staff of Mid-Continent Surveys, Inc. The remainder of the report was developed and written by the members of the Public TV Committee.

THE PROBLEM

As part of every application for renewal of a television broadcast license, the Federal Communications Commission requires that the applicant show what has been done to "ascertain the needs and interests of the people of his community of license and the adjacent areas he undertakes to serve . . . and what programs and services he proposes in order to meet those needs and interests as evaluated." [3, p. 2] This requirement creates two related problems for the license applicant: (1) identification of procedures which should be followed in order to adequately and accurately ascertain the needs and interests of individuals in the community, and (2) conversion of the knowledge of a community's needs and interests into relevant programming.

Ascertaining Community Needs

The FCC directs broadcasters to follow two approaches in ascertaining community needs. First, consultations should be held with a "representative" range of community leaders and organizations concerning the problems of the community from the viewpoint of the individuals whom each represents. In addition, the applicant should consult with a "representative range of members of the general public who may not be officials of such organizations" or leaders of the community. [3, p. 2]

The FCC suggests that consultations should be held with leaders of groups and organizations that constitute a cross-section of the community to be served such as leaders in government, education, religion, agriculture, business, labor, the professions, racial and ethnic groups, and eleemosynary organizations. [3, p. 5] The FCC has not been very specific in explaining how such "community leaders" should be identified nor in describing how community needs should be ascertained from these leaders.

A number of existing studies have explored some of the problems of ascertaining needs through community leaders. [1,2,4] Some of the major problems identified by these studies include:

- A lack of consensus concerning who the "community leaders" are and how they should be identified to ensure a representative cross-section of community opinion;
- a wide variation among license applicants concerning the methods used for "consulting" with community leaders—some applicants rely on informal personal contacts, other have formed "advisory panels" and still others have used formal surveys;

- a question of whether the problems and needs identified by station-designated "leaders" are entirely consistent with the needs and problems perceived by members of the general public; [4, pp. 104-106]
- a question of whether the needs identified by the broadcaster have any subsequent impact on the programming decisions made by that broadcaster. [2, p. 6]

The Problem of "Voiceless" Community Groups

While there are genuine problems remaining to be solved in the use of community leaders to discover public problems and needs, some progress is being made. Broadcasters are at least becoming more aware of the desirability of a formalized and well-conceived program of consultation with community leaders.

However, much less attention has been paid to the second ascertainment procedure recommended by the FCC—consultation with the general public. The FCC's rationale for stressing the need for consultations with the general public in addition to those with community leaders is that "*groups with the greatest problems and needs may be the least organized and have the fewest recognized spokesmen*" *in the community.* [3, p. 6] This is an extremely important point and serves as the focal point in the design and implementation of this study.

Some of the groups in society who have suffered from a disproportionate number of problems and who have some unique programming needs have recently begun to find their social voices and, in some cases, their social and legal muscles. Blacks, disgruntled consumers, and occasionally, the elderly have developed strong formal and informal organizations to represent their interests. Leaders have emerged at the local and national levels. These groups have begun to discover and exercise their social, economic and political power. While their problems have by no means been solved, public awareness and appreciation of those problems seems to be improving. Awareness of these groups and their problems and needs is also improving among broadcasters. Specific programs have been developed and other actions, such as minority hiring, are being undertaken at many stations as a result of new laws and regulations requiring such actions, the direct social and economic pressures of these groups and their leaders, and the heightened social awareness of station managements.

There are many other groups in American society, however, whose problems are no less severe but much less commonly recognized or appreciated by society in general and broadcasters in particular. Some of these "groups" involve relatively few individuals,

but others number in the thousands or hundreds of thousands. These groups have not yet effectively organized themselves. This lack of organization may be due to a variety of factors, but one of the principle reasons is often a lack of access to effective means of communication among individuals with common problems—for example, mental patients, prisoners, unwed mothers, runaway teenagers, and the like. These groups also lack any well-recognized leaders or public spokesmen. As a consequence, these groups have been "voiceless" within our society.

Even though the problems and needs of these "voiceless" groups go largely unnoticed, they are not unimportant for the larger society. Some of them, though unorganized and small in social power and impact, involve tremendous numbers of individuals. More importantly, the problems of these groups occupy a disproportionately large amount of the time, energy, administrative and financial resources of society.

We feel, then, that increased efforts should be made to ensure that the special problems and needs of these "voiceless" groups are identified by broadcasters and that relevant programming is developed to help deal with those needs. This should be particularly true for public service television, since a primary goal of such stations is to reach and serve audiences whose needs are not met, and perhaps *cannot* be met, by commercial television.

OBJECTIVES OF THE STUDY

In examining "voiceless" groups in the Twin Cities community, the study sought to accomplish five major objectives:

1. To determine whether such groups could be identified and whether members of such groups could be located for data collection purposes;
2. To develop methods of data collection that will provide accurate information about the problems and needs of such groups in a form that is specific and useful enough for program development purposes;
3. To discover the actual problems and programming needs of a selection of "voiceless" groups in the Twin Cities;
4. To determine whether there are any similarities or common themes underlying the problems and needs expressed by different groups;
5. To draw some specific conclusions concerning the types of programming that would best serve the currently unmet needs of these groups.

These five objectives provide the organization for the remainder of this report. The following section on the research method dis-

cusses the problems of identifying "voiceless" groups and the methods employed for identifying their problems and needs. The final section presents findings concerning: what their specific needs are; a classification of types of programming needs for different types of "voiceless" groups; and, a discussion of the programming implications of those needs.

RESEARCH METHODS

In this study a "voiceless" group is defined as a number of people who have common problems, who are not organized in a formal way, and who do not have any well-recognized spokesmen or leaders in the community. Because of these characteristics, any attempt to study "voiceless" groups and survey their problems and needs presents unique methodological problems.

Difficulties in Collecting Information on "Voiceless" Groups

Since some of these groups may be relatively small in number, sample surveys of the general public may be inadequate to identify their special problems. Even if the sample is randomly drawn from the total population, a sample of the size usually used in such surveys may not include any, or at most a very few, members of some of these groups. Also, even if members of these groups are included in a random sample, the proportion refusing to be interviewed is disproportionately large. Since a social stigma is attached to some of the problems these groups have—such as the disabled or victims of venereal disease—members may be reluctant to bring them up in response to open-ended questions. Finally, because some of their problems may be unique or unusual, written questionnaires used in surveys of the general public are unlikely to contain specific items related to those problems.

Similarly, consultations with community leaders are also inadequate to discover the special needs of many of the "voiceless" groups. They have no leaders to consult, and leaders of other groups may be unaware of or unconcerned about their problems.

Identification of Groups

The most meaningful way to study the "voiceless" groups is to identify, locate, and conduct interviews with group members themselves. The first step in this procedure is the identification of the various "voiceless" groups that exist in the community. For the purposes of this study, the identification process was accomplished

subjectively through a screening procedure. Information about groups with special problems was obtained from a variety of community leaders and persons familiar with the community, a review of published literature on community problems, and other sources. On the basis of this information the members of the Public TV Committee identified a variety of groups as candidates for study. Each candidate group was then evaluated by the committee in light of the information that had been gathered. Each group was then either accepted as "voiceless" or rejected because it was too well-organized, too commonly known, or already represented by vocal spokesmen. This process produced a list of about forty "voiceless" groups that met the definition.

Unfortunately the financial resources available for this study were not adequate to collect information from all of the "voiceless" groups we identified. Therefore, the list was arbitrarily reduced to twelve groups.

One criterion used to eliminate some of the groups that appeared on the initial list was accessibility. Because these groups are unorganized and their members are often dispersed throughout society, it is sometimes difficult or impossible to identify and locate individuals who are members. Rape victims who do not report the crime and who do not seek counseling are an example.

In most cases, however, the Public TV Committee was surprised to find that it was possible to locate individual members of most "voiceless" groups. Social workers, community service organizations, halfway houses, counseling centers, clinics and hospitals were all helpful in urging the appropriate individuals to contact the researchers on a voluntary basis. Group members were also surprisingly cooperative. In some cases this was because no one had evidenced much interest in their particular problems before.

This identification procedure resulted in the selection of the following twelve groups for our study:

- Elderly people on fixed incomes
- The hard of hearing
- Mental health patients in rehabilitation programs
- Women prisoners
- Teenage expectant mothers
- Runaway teenagers
- V.D. victims
- American Indians
- Black teenage girls
- Asian residents
- The disabled
- Contemporary Nuns

Selection of Respondents

The selection of individuals to be interviewed within each group was accomplished largely through sending out requests for volunteers through a variety of community workers and agencies. The samples of group members interviewed, then, were not randomly chosen and there is a danger that their responses may not be totally representative of all members of their groups. However, there was a general consistency of the responses and an apparent consensus among the respondents interviewed within each group. This leads to the belief that most members of each "voiceless" group do suffer common problems and have similar ideas about what would help solve those problems. It also suggests that the responses produced by our interviews are reasonably representative of the needs and perceptions of all the members in each group studied.

This study, of course, was designed specifically for the Twin Cities community. The groups identified and interviewed in this study, as well as the specific findings and conclusions drawn, may not be relevant to other communities. Therefore, the reader is urged to make generalizations only with great caution.

Data Collection

A professional field research organization, Mid-Continent Surveys, Inc., was utilized to conduct group interviews with members of each group selected for study. These interviews took place during the period from October, 1973 through May, 1974.

In general, each interview was conducted with from four to ten individual members of a voiceless group. For two of the larger groups, however, more than one interview was conducted to try to secure an adequate representation of the opinions of the total group. Three interviews were conducted with members of the American Indian community and two interviews were conducted with Black teenagers.

The respondents in each interview were free to discuss whatever topics were on their minds. Their responses were not forced in any way. The interviewer, however, was provided with a brief outline of general topics to be covered in all interviews. This topic outline is presented in Appendix A. The topic outline was designed to ensure that the special problems and needs of each group were adequately identified and discussed, and that the respondents own ideas about what specific kinds of public television programming would be relevant to their needs were solicited.

Transcripts of selected highlights of the interviews were evaluated by members of the Public TV Committee which then developed

the conclusions and implications outlined in the following section of this report. These highlights of the group interviews, provided by Mid-Continent Surveys, Inc., are presented in Appendix B. Each group interview in Appendix B is organized into five parts: (1) the group's needs and the conditions they would like changed; (2) attitudes toward television; (3) what kind of public television programming could be developed to help the group; (4) data about the time and place of the interview and the agency providing the participants; and (5) a profile of each of the participants.

Two of the original sixteen group interviews are not included in Appendix B because the results deal with concerns of the group that pertain narrowly to a specific geographic area. In addition, one of the "group" interviews is actually an interview with only one person because other individuals scheduled for the group interview did not appear and take part.

THE FINDINGS: CLASSES OF PROGRAMMING NEEDS

All of the groups interviewed in this study were included because they represent people who, for one reason or another, are outside the mainstream of American society. Perhaps the major conclusion suggested by this exploratory study, however, is that peoples' perception about *why* they are outside society's mainstream, and of their chances for getting into the mainstream in the future, have a major impact upon (1) the needs they think public TV should satisfy and (2) the nature and content of new programs they would like initiated.

The groups interviewed in the study can be broadly classified into three types:

1. *"Past-in, future-out" groups.* Persons who were once a part of the larger society, but whose circumstances have changed due to factors largely beyond their control. These people will probably remain out of the social mainstream for some indefinite time in the future. Examples of such people are the elderly, the deaf, and, to some extent, mental patients.
2. *"Past-in, future-in" groups.* Persons who are somewhat separated from the social mainstream because of temporary physical or personal problems, but who have good prospects for rejoining the larger society. Examples are venereal disease victims, runaway teenagers, teenage expectant mothers, and prisoners.
3. *"Past-out, future-out" groups.* Persons who never have been, and many never become, members of the social mainstream because, in their minds at least, they are discriminated against or misunderstood members of society. These people include members of racial minorities, the physically handicapped, and contemporary nuns.

The Elderly, Deaf, and Mental Patients

Members of the "past-in, future-out" category, those who used to be a part of mainstream society but whose circumstances have been changed by factors beyond their control to put them outside now, are primarily concerned with adjusting to their new social position. The elderly, for example, need: information to help them survive on limited fixed budgets; information about social programs for them such as medicare, social security, and legal aid; and, entertainment and activities to help fill their idle hours. These are the primary needs that such people want public television to satisfy. They want to obtain information *from* knowledgeable people in society that will help them adjust to their new economic circumstances, their lack of mobility and their increased leisure time.

Similarly, the deaf are primarily concerned with obtaining assistance from TV in adjusting to their physical condition. They stress the desire for news programs, entertainment programs, and movies with subtitles for the deaf.

Mental health patients also rely heavily on TV to overcome their lack of mobility and to fill the many leisure hours that result from their institutionalization. They identify no special needs other than for entertainment and social contact.

In general, these groups have no special messages they wish to communicate to society. Their primary needs are for information that will help them adjust to their circumstances, for social contact to replace lost mobility, and for entertainment to fill their leisure time. These are the needs they would most like to have met by public television.

Runaways, Unwed Mothers, VD Victims, and Prisoners

People in the "past-in, future-in" category, those who are temporarily separated from the social mainstream by physical or personal problems but expect to return to it, generally seem to have few major needs that public television could satisfy. In part this may be due to the fact that the groups interviewed in this study consisted of people who have overcome their problem or are on the way to doing so and whose prospects for regaining full membership in society are reasonably good.

Very consistently, however, these groups want to communicate two things to the rest of society through television. First, they want to communicate factual information about the causes and the nature of their afflictions. This may be partially due to a personal desire for greater sympathy and understanding from society so that any social stigma attached to their particular affliction might be reduced. On

the other hand, many people in these groups seem generally concerned about alerting society to the problem they have experienced and with helping others who are similarly afflicted to cope with the problem. These people have become intimately familiar with the consequences of untreated VD, pregnancy out of wedlock, or the pressures that lead teenagers to run away, and they believe that mainstream society doesn't appreciate the real magnitude or importance of such problems.

The second, and related, thing that these people would like to accomplish by television is to inform society and people in circumstances similar to theirs about the treatments and organizations which they have found successful in dealing with their particular problem. VD victims want to communicate information to society about how VD can be cured and about clinics, such as "The Red Door," where such treatment can be obtained from sympathetic staff members with a minimum of embarrassment and red tape. Runaways want to tell other teenagers who are on the run or contemplating running that their situation is not hopeless and that there are places, like "The Bridge," where people understand and can help deal with family tensions. Teenage expectant mothers want to inform other teenagers about birth control methods and how to obtain them, so others can avoid their problems. Women prisoners want to inform society about the need and importance of rehabilitation programs and of providing jobs and half-way houses to alleviate their problems before they become so serious as to result in prison.

In general, then, these groups want only limited information *from* the larger society through television. They do not want to communicate among themselves about common problems. All they want television to do is communicate some information *to* the larger society about their particular affliction and the kinds of treatments and organizations which they believe are viable solutions to such problems. There were a few exceptions to this general conclusion. The one teenage expectant mother who was interviewed did express some interest in obtaining information about prenatal care and other matters which would help her cope with her problems. Some prisoners expressed a desire for more useful educational programs. Still, their primary concern seemed to be with providing others with information that would help avoid the problem entirely.

Racial Minorities, The Disabled, and Contemporary Nuns

Members of the "past-out, future-out" category perceive that they are more or less permanently removed from the mainstream of American life because of a lack of understanding, or outright discrimination, by the larger society. Consequently, their primary desire

is to use television to communicate their side of the story to the rest of society; to point out positive values and achievements of their kind of people; to combat the misconceptions and negative stereotypes that they feel television has attached to them in the past; and, to gain increased understanding and acceptance from other members of society so that, hopefully, the barriers to their full participation in society will someday be removed. As one American Indian interviewee said, "What *we* need isn't going to make the difference. It's what *you* need to know and need to practice that's going to change things."

All of these groups, therefore, expressed a desire for programs that would educate the rest of society about their cultures or life styles, with emphasis on truth and realism. Indians want a television series that would explain the Indian culture, why Indians are "different" (in what they believe to be a positive way) from whites, and how the Indian culture might be relevant to many current social problems. The disabled want programs that will show society that they are capable of leading full and useful lives if others give them the chance. Contemporary nuns want programs that will allow them to communicate their motivations and activities in a more realistic way so that they can carry out their desired role in society without the limitations imposed upon them by a lack of understanding.

Consistent with their desire for a more realistic and truthful portrayal of their cultures and lifestyles, most of these groups expressed a very strong desire for greater influence or control over the creation and execution of television programs about themselves. Some of these groups such as the American Indians, have been asked to provide ideas for television programs in the past and they were disappointed with the results. Consequently, they see total creative control and active participation, both in front of and behind the cameras, as the only guarantee that a television program or series will accurately reflect their viewpoint. This belief also seems to underlie the often expressed demand by minority groups for greater employment opportunities in the television industry. It's not just a question of a few more jobs for Blacks or American Indians, it's a question of influence over program content.

In summary, these groups do not desire to obtain information *from* society through television. Their greatest desire is to gain greater acceptance within society by communicating a realistic view of their cultures and life styles *to* other members of that society. To do this, they feel they need a more active role in developing and executing television programming.

Once again, there were a few exceptions to this general conclusion. Some American Indians, for example, felt that Indians could use more

information about how the criminal justice system works and where to go for help in dealing with that system. Similarly, recent immigrants expressed a desire for information about American customs to help them adjust to their new environment. Most of the people in these groups, however, thought it was much more important to communicate their story to the rest of society than to obtain information from that society.

IMPLICATIONS FOR PROGRAM DEVELOPMENT

When this study was initiated it was assumed that the various social groups examined would all express a desire to *obtain* certain kinds of information from public television that would be useful in helping improve the quality of their lives. In fact, our desire was to identify programming ideas that would provide information to these groups that would be *immediately actionable* and that would produce tangible benefits for them in a very short time.

Informational Programming to Specific Groups

Our findings suggest, however, that only the groups in the "past-in, future-out" have a real desire or need for this kind of informational programming. They are people who must adjust to new, and often permanent, circumstances which they cannot change. There are several viable programming suggestions of relevance to these groups.

- A continuing series of information relevant to the elderly—e.g., how to live on a limited budget, sources of assistance available in the community, recreational and entertainment opportunities, etc.
- A continuing series of entertainment programs for the elderly. Commercial television often avoids such programs because elderly people do not constitute a very attractive demographic group for most advertisers.
- A news summary in sign language for the deaf and use of printed captions on movies for deaf viewers.

In addition one other idea is the development of basic education and vocational education programs for use in rehabilitation programs in prisons and other social institutions—other groups that do have informational needs themselves.

Informational Programming to the General Public

The "past-in, future-in" category of persons are not so concerned with obtaining information about themselves. They desire programs

that will inform the public about their particular problems and possible solutions to those problems. In many cases, their desires could be met with a single program, rerun periodically, rather than necessitating an entire series devoted to the subject. There has already been some programming of this type, such as the "VD Blues" program. Perhaps a series of programs could be developed which examines a different problem and the organizations in the metropolitan area who deal with that problem each week.

The demands for the "past-out, future-out" category of groups, those who want to use television to combat misconceptions and prejudice toward their people, represent the greatest challenge for public television. The challenge is great because such programming would require that the station relinquish a great deal of creative control to the members of the group in question and it would require a continuing series of programs. To make the problem more difficult, there are a very large number of such groups who would like to obtain air time. Finally, such programs would probably have little concrete, short-run impact. This kind of programming is not impossible, however, since public television has already devoted this kind of program to the Black subculture. Perhaps similar opportunities for American Indians, Chicanos, disabled persons and other groups should also be considered.

One Common Programming Theme: A Model of Success

One class of programs cuts across all three groups and appears to fulfill personal, individual needs of the group members. This program category involves developing a series of "models," representative individuals in each group who have "made it" under circumstances similar to that of the group members. Such "models" represent realistic case histories and examples of individuals who have faced similar problems, overcome them, and are now living useful, constructive lives that the members of a group can identify with.

Public television has a unique opportunity to meet the needs of these specialized "voiceless" groups. While the problems will be great, perhaps the potential for long term social change is also as great as the members of these groups believe it to be.

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3. Federal Communications Commission, *Primer on Part I, Section IV-A and IV-B of Applications Forms Concerning Ascertainment of Community Problems and Broadcast Matter to Deal with Those Problems*, no date available.
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APPENDIX A: TOPICAL OUTLINE GUIDE FOR GROUP INTERVIEWS

I. Needs of the Group and Changes it Seeks
   A. What do you *need* to make it possible to live the way you would like to live? (probe all areas)
   B. What *conditions* would you like to see changed?
   C. What kinds of things do you *need to know/ wish you had known* to make things better?

II. Relation of Group to Television
   A. What do you like about TV?
   B. What gripes you most about TV? If you could talk back to the TV, what would you say?

III. Relation of Group's Needs and Conditions to Television
   A. If you had your own TV station how would you use it to help?
   B. *When* (days/time of day/how often)?
   C. *What* would you put on?
   D. *Who* would be in it?
   E. Would you yourself watch it? Would other people like you watch it?
   F. What could be done to make more people watch it?

APPENDIX B: HIGHLIGHTS OF GROUP INTERVIEWS

The results of thirteen group interviews are highlighted on the following pages. In general the results of the group interviews are divided into five parts:

1. Group's needs and the changes it seeks
2. Attitudes toward television
3. How public television could help meet the group's needs
4. Data about the group interview—including the date held, the place held, and the cooperating agency
5. A brief profile of the participants in the group interview

The group interviews were tape recorded. Direct quotations from group members are included where possible to illustrate their comments on specific topics.

ELDERLY PEOPLE ON A FIXED INCOME: INTERVIEW HIGHLIGHTS*

Group's Needs and Changes It Seeks

The results of this group discussion indicate that older people on a fixed income tend to consider that their two greatest needs are: "to become less isolated from the rest of society" and "to have more financial security."

These older people agreed that, generally, older people tend to "withdraw unto themselves, especially after they have lost their mate" mainly because of physical infirmities that limit mobility, inadequate transportation, and fear for personal safety because of violence on the streets and in public places.

They also said that most older people on a fixed income tend to "worry about whether or not the financial resources they have built up will be adequate to meet their needs" because of "the inflation in our present day economy and likelihood that tomorrow's economy may impose an even more cruel inflation than we have today."

*Held at Oakland Avenue United Methodist Church

Attitudes Toward Television

The group tended to express its opinion of television in general as: "We always watch the news"/"Sometimes watch Bob Hope/ Andy Williams/Sammy Davis/occasionally Johnny Carson"/"I like 'All in The Family' "/"I find myself watching public TV more and more. . .their educational programs grow on you. . .especially good on Friday night"/"Bill Moyer's Journal/Reporters Round Table from 6:30 to 7. . .four or five learned men discuss world happenings"/ "The University of Minnesota puts on a good world news program from 7:30 to 8:00"/"Some of the nature programs/religious programs/choirs/bands/game shows are nice when you can't go out"/ "Always watch the Senior Citizen Forum on Sunday at 1 p.m. on Channel 9. . .had a very helpful discourse on Social Security"/ "Most commercial television shows so much violence and depressing things that I'd rather visit on the telephone than watch TV"/"You can't learn anything from most TV programs so there's no value to spending the time to watch them."

How Public Television Could Help

When asked how public television could meet their needs, these older people suggested:

- "Offer a half hour program especially for us at least once a week."
- "Time of day isn't too important because, if it's something I want to watch, I drop everything and watch it"/"The best time would vary with each individual"/"For myself, 5 p.m. to 10 at night, maybe sometimes even 11, would be nice."
- "Seeing a news reporter with a little gray in his hair tells me he's had his ups and downs to kind of mellow him so he knows what he's doing"/"They could recruit all the talent they would need from the Metropolitan Senior Citizens Foundation. . .only about a year old. . . already represents well over fifty thousand seniors. . .has a tremendous bank of talent and leadership. . .a great variety of skills and professions."
- Some programs should be designed primarily to "Entertain older people who are otherwise isolated from the entertainment derived from normal social contacts."
- Some programs should "Publicize the Metropolitan Senior Federation and tell about the program it has started where a group of senior plumbers and electricians is going to provide their services to other senior citizens at rates less than union rates"/"Home maintenance is a very great problem to most older people. . .the expense is so terrible that they can no longer afford to stay in their own homes."
- Some programs should "Publicize the supermarket chains and other stores that offer free, special, once-a-week transportation/delivery to older people" and "Tell seniors to patronize these stores."

- Some programs should "Offer financial and legal advice or publicize where such advice is available at a reasonable price"/"Many seniors hesitate to go out to see a lawyer because they know it will cost them too much or they don't know the reputation of the person they are asking."

Data About Group Interviews

Discussion Date:	December 14, 1973
Discussion Place:	Oakland Avenue United Methodist Church 4405 Oakland Avenue Minneapolis, Minnesota
Cooperating Agency:	Trust ("Toward Renewed Unity and Service Together") 4501 Colfax Avenue South Minneapolis, Minnesota

Participant Profile

NAME	HEALTH	MARITAL STATUS
Frank	Frail	Widower
Edison	Not visibly handicapped	Widower
Toots	Not visibly handicapped	Widow
Noreen	Frail	Married: Husband has hearing handicap
Sarah	Partial vision	Married: Husband has severe vision handicap
Sam	Not visibly handicapped	Married: Wife-no handicap mentioned

THE HARD OF HEARING: INTERVIEW HIGHLIGHTS

Group's Needs and Changes It Seeks

The results of this group discussion indicate that what Twin Cities residents who are hard of hearing need most is better communication on television of "exciting things that are happening"/"special news bulletins"/"documentary films"/"dramatic programs."

They said that both sign language and printed captions on television would effectively communicate to all of the people with hear-

ing impairment but, if having both sign language and printed captions were not feasible, they preferred printed captions because:

- The majority of people with a hearing impairment know how to read.
- Sign language is limited in respect to the breadth and depth of information it is able to communicate/sign language tends to vary slightly from one interpreter to another/some interpreters speak too rapidly for the hard of hearing to be able to catch what they say and sign language has to be shown large enough to be seen at a glance.
- Printed captions, if large enough to be readable, communicate more detail and more nuances of meaning than sign language, even at best, is capable of doing.

Attitudes Toward Television

This group tended to sum up its opinion of television in general as: "I watch some of the programs because I can get at least part of the meaning"/"I like to watch the news on TV even though I take both the morning and evening paper because the papers don't cover last minute bulletins, storm warnings and the like"/"I would watch movies on television if they had printed captions like the silent pictures used to have."

How Public Television Could Help

When asked what public television could do to meet their needs, they responded;

- "Show printed captions with the news, particularly on special bulletins such as man landing on the moon"/"Last minute news flashes"/"Storm warnings"/"High level movies"/"Documentary films"/"For exciting parts of the news that I want to know about but are totally confusing and frustrating to me without captions"/"Why doesn't TV ever give news about the Olympics for the Deaf?"
- "Preferably after 7 p.m. because some of us work"/"In Florida they had news for the deaf in the early morning. That was O.K. but evening would be better"/"They had an interpreter on the noon time news in Sioux Falls but she went so fast it was hard to catch everything and in the evening would have been better"/"Any time of day would suit me but at least once a day."
- "If the television stations use sign language, they would have to be sure they show the signs big enough so that we can make it out and the interpreter shouldn't go too fast or nobody will catch it anyway."

Data About Group Interview

Discussion Date: April 18, 1974

Discussion Place: St. Paul Area Vocational and Technical Institute
235 Marshall Avenue
St. Paul, Minnesota

Cooperating Agency:

Participant Profile

NAME	AGE	HEARING IMPARIMENT
Stanley	20	Total—Congenital
Myrtle	70	Severe—Acquired
Janice	30	Total—Congenital
Alan	28	Total—Congenital—Deaf Parents
Gordon	70	Severe—Acquired
Dale	25	Total—Acquired in Prelingual Period
Interpreters		
Linda	30	No Impairment
Ruth	20	No Impairment

MENTAL HEALTH PATIENTS DURING REHABILITATION

Group's Needs and Changes It Seeks

The results of this discussion indicate that mental health patients, during rehabilitation, need to be reassured about the existence of what they regard as the more pleasant aspects of life.

Attitudes Toward Television

They said they depend largely on television to entertain, inform, and remind them about what goes on in the outside world due to their lack of personal mobility, mainly because of limited financial resources.

They tended to express their opinion of television in general as: "I watch TV a lot"/"Besides playing cards, and eating there's not much else to do but watch TV"/"I like some things on TV"/"Too much violence on TV"/"Some stuff on TV doesn't make much sense to me"/"Channel 2 had some shows where people talked in Spanish that I watched"/"Channel 2 is not much different from all the other stations as far as I can see"/"Sometimes I watch Sesame Street. . .I think it is good."

How Public Television Could Help

When asked what public television could do to meet their needs . . .the older members of the group said:

- "All different kinds of programs as long as it's something pleasant"/ "Old time music that I can sing along with"/"church music"/"I'd like to hear a little German band"/"If people can talk in Spanish on TV why can't they have some people talk Norwegian and Swedish"/ "Would like to hear people talk about old time Norwegian dishes like my mother used to make"/"I'd like to hear a minister preach in German"/"A priest like Bishop Sheen to talk about the way people should live."

The two younger members of this group said they would like TV programs that would offer:

- "Information about customs in other parts of the world"/"Information about health and sex. . .would be nice if a priest were to talk about sex."
- "Programs maybe an hour long"/"Any time of the day is all right"/ "In the evening is when I like to watch TV best."

Data About Group Interviews

Discussion Date: March 28, 1974

Discussion Place: Lutheran Welfare Center Social Services Center
2424 Park Avenue
Minneapolis, Minnesota

Cooperating Agency: Lutheran Social Services

Participant Profile

NAME	SEX	AGE	PRESENT HOUSING
Edith	Female	Mid-60's	Senior Citizen Housing
Helen	Female	Late 60's	Senior Citizen Housing
Margaret	Female	Mid-60's	Senior Citizen Housing
John	Male	Late 50's	Half-Way House
Dean	Male	Early 40's	Half-Way House
Mary	Female	Early 20's	Half-Way House
Pearl	Female	Early 70's	Senior Citizen Housing

WOMEN PRISONERS: INTERVIEW HIGHLIGHTS*

Group's Needs and Changes It Seeks

The results of this group discussion indicate that the inmates of Shakopee State Penitentiary for women feel that what they need most is "A chance to 'make it' in our society";"rehabilitation so I don't go back out there, do the same thing, and have to come back here again"/"when you go to a penitentiary you go as far backwards as you can go; when you get out you have to start from scratch."

Typical comments were: "if society is so worried about rehabilitation why don't they do something about it"/"society hardly knows we're here—sure as hell don't know *why* we're here"/"the public would save a lot of tax dollars if they would take women off the streets into half-way houses in the beginning"/"we got *some* programs to meet *some* of our needs but there's nothing for the girls who are interested in nursing, teaching, working for doctors or lawyers"/"need more off-grounds job opportunities"/"shakopee is one of the top five women's penitentiaries in the country, but they would probably be at the top if they had the facilities, the staff or enough cooperation from the public."

Attitudes Toward Television

These women tended to sum up their opinion of commercial television as: "All we can do is lay around and watch TV if we aren't eating, sleeping or working"/"Three-fourths of the programs on TV deal with crime"/"The same old good guys chasing bad guys or bad guys shooting good guys"/"Some of the music shows on TV I like"/"Why don't they show more reality on TV"/"Channel 9, or was it Channel 4, ran a commentary on Shakopee a while back... they just showed people what they wanted them to see...one senator called Shakopee a country club...should have shown people the filthy kitchen with ants and bugs in the macaroni"/"The program didn't show the public about the poor medical treatment we get... nurse makes $10,000 a year for coming here twice a week; All she does is pop pills—got a pill for everything...just gives you tranquilizers to make you conform to their ways."

Typical comments about public television were, " 'Black Voices' was good"/"Watched the program on marijuana. I was shocked

*Interview held in Shakopee State Penitentiary for women

some of these professors were so open"/"Channel 2 used to be real bad. . .been getting better the last few months"/"If I hear Channel 2 has got something I'm interested in, I watch."

How Public Television Could Help

When asked what public television could do to meet their needs, the overall conclusion tended to be "Get the public involved in rehabilitation programs"/"If the public was to know all the talent we got inside here they'd see that the community got some good from this talent instead of shooting $9,000 a year to keep a girl here and let all her talent go to waste."

They made these suggestions about what public television could do to generate community involvement in rehabilitation:

- "Run a series of four half-hour programs, once a week, over a four week period."
- Show these half-hour programs in the evening because "You've got to get men to watch it"/"I know people would watch this in place of the regular crime and punishment shows on TV"/"People maybe don't think much about us in here, but everybody's interested to know about other people that get mixed up in trouble and how come they did."
- Publicize *Family Affair* because "People don't know about how *Family Affair* is organized to help women with their parole plans and to help them find jobs when they leave prison"/"*Family Affair* doesn't have the funds they need. If they could show on TV what all good things *Family Affair* does, the public would get them the funds they need"/"*Family Affair* would know what programs to put on and who should be in them."
- Contact Shakopee Women's Penitentiary because "The management at Shakopee wants the public to know the ways we need help"/"If public TV made a stipulation that every girl who wants to be a part of the program is to be included—even the girls in security—the Shakopee administration would cooperate"/"One thing you can say about the penitentiary is that, if they see a way open that they think a girl can make it, they'll give her a chance."
- Show programs "Where some of us here inside take part. . .a different kind of girl for each program. . .maybe once it's a dope addict, next time it's a thief"/"You'd be surprised what an education the girls here could give to lawyers, universities and different firms"/"Maybe a girl in here doesn't have an education like people mean it when they say 'education' but that don't mean that this girl don't have a beautiful philosophy—what you'd call a Ph.D. in street life that would do a lot of people good to hear."

Data About Group Interview

Discussion Date: March 6, 1974

Discussion Place: State Penitentiary for Women
Shakopee, Minnesota

Cooperating Agency: Administration
Minnesota State Penitentiary for Women
Shakopee, Minnesota

Participant Profile

Name	Age	Current Training	Incarceration	Type of Offense
Mary	30	Para-Legal	5-½ months	Aggravated felony
Candy	20	Academic courses	6 months	2nd degree murder
Donna	27	Headstart	9 months	Posession of stolen property
Carolyn	33	Keypunch	11 months	Manslaughter
Roxanne	20	Keypunch	5 months	Theft
Dorathea	36	Training dropout	1-½ months	Possession of heroin (still 'drying out')

UNWED TEENAGE EXPECTANT MOTHERS: INTERVIEW HIGHLIGHTS

Person's Needs and Changes Sought

This sixteen year old expectant mother said that being an expectant mother did not cause any social problem because "it happens so much now it makes no difference."

She said several of her fifteen and sixteen year old friends, all in their sophomore year in high school, are expecting babies and plan to keep their babies mainly because "they probably think like I do. I think an abortion is wrong unless a girl is raped"/"I like babies and my Mom will take care of the baby when I'm in school." She said one of these girls had had an abortion because "she's having trouble at home so she didn't know how it would be to take care of a baby too."

This expectant mother tended to describe her situation as "I'd rather not be pregnant. . .I never thought it would happen to me. Pills are the only way I've heard about to keep from getting pregnant . . .I don't know anybody who takes birth control pills. . .a lot of us are scared to take them because we don't know what the pills would do to us."

Attitudes Toward Television

She tended to express her opinion of television in general as: "I watch a lot. . .it's something to do. . .I like comedies. . .I like 'Sanford and Son'. . .I watch Sesame Street with my little sister and brother on Channel 2."

How Public Television Could Help

When asked what public television could do for sixteen year old mothers she said:

- "Have pre-natal classes on TV because it's hard for us to attend these classes. . .have the classes be the same as regular classes. . . show about how you're supposed to breathe when you're in labor because I'm kind of scared about that. . .have the class once a month, continuous like they have regular pre-natal classes. . .should be around five o'clock, have to be after school, or maybe after one o'clock on Sunday when people get home from church."
- "Tell the public all about ways for birth control. . .about the pills and stuff. . .have the kind of program like the VD commercials they have on regular TV that's in the daytime. . .have these birth control commercials after school or in the evening when kids are sure to watch . . .a woman who takes the pills should tell about it. . .I wouldn't want a doctor to do it. . .girls should find out how easy it is for you to get pregnant and what things you can do that won't hurt you for birth control."

Data About Interview

Discussion Date:	March 21, 1974
Discussion Place:	Eitel Hospital 1375 Willow Minneapolis, Minnesota
Cooperating Agency:	General Hospital Minneapolis, Minnesota

Participant Profile

Only one of the seven 16 year old mothers recruited for the group discussion actually attended.

The 16 year old expectant mother who attended said that she considers herself fairly typical of sixteen year old mothers.

NAME	Age	Year in School	EXPECTED DELIVERY
Jennifer	16	Sophomore	June, 1974

RUNAWAY TEENAGERS: INTERVIEW HIGHLIGHTS*

Group's Needs and Changes It Seeks

The results of this group discussion indicate that teenage runaways feel their greatest need is for "somebody to take the time and the bother to sit down, talk with me, and really listen to me when I say what I want to say"/"a real go-between that's not for either side —parents or kids"/"somebody who worries about me instead of just worrying about what other people will think"/"you know you're depressed but you don't realize what your problems are until you start talking"/"when you're confused, you don't know any way to get out of it except to run."

The group tended to conclude that, at the present time, the community in general (including parents, teachers counselors, and the church) fails to meet their needs.

- Typical comments about the community in general were: "When people talk about community problems they think about crime and pollution. They don't think about runaways in connection with community problems"/"People think it is morally wrong for kids to take off and, if kids do, they're morally rotten"/"Nobody pays any attention until a kid gets his head screwed up on dope or goes into prostitution; then the law steps in."
- Typical comments about parents were: "My old lady is so up-tight. She starts yelling at me and then she closes her ears to what I am saying"/"When I start to tell my Mom my feelings she twists 'em around and starts bitching at me"/"Your parents have got this hang-up that you're going to disgrace them"/"Your parents' pride gets hurt if they find out you've been talking with somebody else about your problems"/"If parents really have hang-ups there's no way to make 'em listen unless you shock 'em."
- Typical comments about teachers were: "Teachers have got too many kids. . .can't pay attention to notice if a kid looks unhappy/is getting bored"/"Kids who don't talk don't even get noticed"/"Have to like a teacher or you aren't gonna talk to 'em anyhow"/"Some teachers don't give a damn."

*Interviewed at the Bridge

- Typical comments about counselors were: "They don't talk to you unless you're skipping school or something"/"You know that counselors are there to lay down the law to you"/"Counselors say, 'your parents want you to'. . ."/"You're scared a counselor is going to squeal to your parents"/"Counselors never see trouble before it gets big. . .too many kids"/"I've got a real mellow counselor. He listens to me, but nothin' happens. . .it doesn't get fixed because the thing is that my problem is at home."
- Typical comments about the church were: "I already went to my church and they kicked me out"/"It depends on if you have a decent priest or not"/"Our pastor I wouldn't talk to."

Attitudes Toward Television

Attitudes toward television in general tended to be expressed as "Some shows you learn from—especially the documentaries"/"90% of TV is bad stuff. . .violence. . .shows everything evil in our society"/"TV depresses me"/"Sometimes I watch TV because there's nothin' to do but lay around and watch TV"/"Stupid shows with stereotype people"/"The teenagers on TV are either real rotten or real nice—nobody average"/" 'Ask Alice' was really neat. . .showed what can happen with dope"/"Even 'Ask Alice' was stereotype. . .all the kids on it wore hippie clothes and looked alike"/"All kids on drugs don't have long hair."

How Public Television Could Help

They said that public television could best serve their needs by:

- Programs to "Tell teenagers 'you gotta trust people' and how you can trust the people at the Bridge"/"Tell how, at the Bridge, you're like a bunch of black sheep together so you can tell the whole truth without getting hurt"/"How the Bridge is where you learn how to survive"/"Show 'em that here is something that works"/"Show these kids that ran away and then they overcame it"/"How these runaways learn to face their problems. . .how the Bridge helps you to talk with your parents. . .how the Bridge shows your parents how they aren't listening and then it shows kids that maybe they are really listening to their parents."
- Programs to "Tell parents—how many runaways a year there are around where they live"/"Ask parents have they talked with their kids lately"/"Ask parents if they know where their kids are right now"/"Shock parents so they really listen"/"Tell them how many runaways come to the Bridge. Show how the Bridge goes about helping kids and how many kids actually solve their problems here"/"Tell people it's called 'the Bridge' because it is a bridge between parents and kids."
- Programs to tell the community that "There are people running away from everywhere. . .not just kids but all kinds of people"/"Show people how there are really very few people who care and how it's a problem for everybody"/"Show how running away is an escape. . . just the same as drugs or booze or sex."

- "Have a show where kids talk about drugs/sex/booze"/"Show what happens when a kid runs away, maybe how many kids sleep under freeway bridges or on the street and don't know where they're going to get their next meal"/"Show what happens when a kid comes to the Bridge. . .go all the way through with what happens with this kid and how he faces his problems"/"Maybe show a whole day at the Bridge and who all comes in and what happens"/"Show kids talking like we are right now. . .just sitting around and putting our problems into words.
- "Have real people, like me, in a program. I'd like to tell them how it was with me and what the Bridge did to help me face my problems"/"Gotta get a few real strong people to be in this show. . .both kids and parents"/"Use real runaways, after they got their shit together and let them tell it like it is"/"Should be somebody besides kids in the show or you wouldn't get anywhere. Maybe have somebody like the people here at the Bridge"/"Kids would back off if you'd have a shrink, or a sociologist around so you don't wanta put nobody like that in the show"/"Gotta get people on the show that kids see they can trust."
- "Programs after supper when people are home and through eating"/"Probably around seven o'clock in the evening"/"Should be a series of shows. . .couldn't cover it all in one show"/"Should be an hour, but a half hour would be all right."

The group tended to conclude that they would expect whatever public television did to be only moderately successful in meeting their needs mainly because "Kids might not watch it. When you feel tight inside you don't think about TV"/"Nobody watches public TV because it's teaching"/"Just how are you going to make your folks listen? If they don't want to listen they're not going to listen, no matter what you do."

Data About Group Interview

Discussion Date: December 3, 1973

Discussion Place: The Bridge
608-20th Avenue South
Minneapolis, Minnesota

Cooperating Agency: The Bridge for Runaway Youths

Participant Profile

NAME	SEX	AGE	HOME
Cindy	Female	14	Northeast Minneapolis
Chris	Female	15	Robbinsdale
Pat	Female	15	Minneapolis
Tom	Male	15	Osseo
Anne	Female	16	Superior, Wisconsin
April	Female	16	Superior, Wisconsin
Mona	Female	17	Richfield

VD VICTIMS: INTERVIEW HIGHLIGHTS*

Group's Needs and Changes It Seeks

The results of this group discussion indicate that the needs of VD victims in the Twin Cities area are being met better today than in the past largely because of "a more open attitude on the part of the public here"/"The Red Door"/"The mellow people they have on the staff at the Red Door."

These victims said that while their personal needs were being met, they felt that the general public needed to be made more aware that "anyone, regardless of age or moral conduct, can contract VD"/"VD, if neglected, may result in complete physical and mental breakdown."

They said that the public needs to know that VD is no respecter of age or rank "At the Red Door they've got a poster with the picture of Queen Victoria and, under it, it says, 'Even a queen can get it' "/"Even if you don't mess around yourself, how are you going to know for sure that your partner isn't"/"I never knew I had it until I went to get my birth control pills"/"Earliest case I ever heard of was a four year old girl who got it playing house at a day care center"/ "Gay people can get it too, you know, because it's a disease of the mucous membranes"/"You can't get it from doorknobs and toilet seats because the germ won't live when exposed to air, but that doesn't mean it isn't damned easy to pick up."

They said that the public needs to know what VD, if neglected, could mean because "When kids are fourteen and fifteen and start messing around is usually when they pick it up. They're scared and don't do nothin' about it as soon as they should"/"A woman doesn't get any symptoms so she's taking a big chance if she doesn't have a regular VD check."

Attitudes Toward Television

These victims tended to express their opinions of television in general as: "There is no sense to the way they put violence on TV all the time but nobody can talk about VD hardly at all"/"It's nothing to see somebody murder somebody else on TV . . . even at the time of day when kids are watching—but everybody would get really uptight if they showed the sex act on TV"/"It's like they think if they pretend VD isn't there it will go away, but it doesn't—it's getting

*Interviewed at the Red Door

worse all the time"/"The VD show Channel 2 had awhile back was pretty good for people who didn't know anything about VD, but all it meant to people I run around with was that they were whistling the tune to 'Don't Give a Dose. . .'."

How Public Television Could Help

When asked what public television could do to make the public aware of the danger of contracting VD and the possible results they suggested:

- "Have programs about VD as often as possible"/"All different times of day"/"The message has got to reach as many kinds of people as possible"/"It's gotta be repeated over and over so that people get used to the idea that VD is around us all the time."
- "Thirty second spot programs, like a commercial, would be the best thing so that you could get programs in oftener"/"More than half an hour of this kind of thing gets too heavy"/"Too much at a time and people won't watch it because they don't like to think about VD."
- "Show how regular people can get VD"/"Use real victims maybe . . . just show the silhouettes but show them so you can tell that these are all different kinds of people."
- "Keep telling people to get a VD check, whether they see any reason for it or not, until the public gets used to the idea"/"Have to make people accept that getting a VD check doesn't mean they got no morals."
- "Tell people what symptoms to look for"/"Tell people there's no such thing as a 'strain' that will go away by itself"/"Tell women that there is no way they can be sure if they've got VD or not except if they get a VD check."
- "Tell people the places where they can go to get a VD check"/"Show pictures of the Red Door"/"Give information about where you can go to get a VD check like they do regularly on the radio."
- "Use the staff at the Red Door to tell part of it"/"Got to get away from showing a starchy, clinic atmosphere"/"Nurses doing the talking wouldn't be such a bad idea"/"No doctors! Doctors are too judgmental."
- Show some pictures of what can happen if you neglect VD"/"Show some stuff like the damaged organs and how it isn't pretty. Don't need to dwell on it, but get across the idea that VD is very serious and you can't treat it yourself"/"Do like they do to get you to stop smoking . . . show what happens to your sex organs . . . even to your brain."

Data About Group Interviews

Discussion Date:	February 8, 1974
Discussion Place:	Brother DePaul's House of Charity 714 Park Avenue Minneapolis, Minnesota

Cooperating Agency: The Red Door
General Hospital
Minneapolis, Minnesota

Participant Profile

NAME	SEX	AGE
Judy (heterosexual)	Female	Late teens
Cherie (heterosexual)	Female	Late teens
Carl (homosexual)	Male	Early 30's
Mr. X (heterosexual)	Male	Mid-20's
Tony (heterosexual)	Male	Mid-30's

AMERICAN INDIANS: INTERVIEW HIGHLIGHTS*

Group's Needs and Changes It Seeks

The results of this group discussion indicate that American Indians, particularly American Indians in an urban setting, need greater motivation to attain their potential as human resources in our society.

They said the main factors contributing to Indians' present lack of motivation are:

- "The Indian family does not have the socio-economic stability necessary to generate motivation in Indian children."
- "The Indian child is exposed from birth to a negative image of Indians presented by the media as 'savage, wild, heathen, dirty, and lazy'."
- The Indian child lacks the confidence to achieve goals in the adult world because, "he seldom sees adult Indians in supervisory, teaching, or professional roles in our society."
- Educators do not understand that "the Indian nature is basically cooperative and not competitive. Indian children find it difficult to conform to the competitive procedures that are an integral part of our educational system."
- Non-Indians do not recognize that Indians, as a race or as individuals, "could help to solve some of the current problems that confront our society."

*Group interviewed at the Headquarters of the American Indian Movement

These Indians agreed that the most effective method of motivating Indians to realize their human potential in our society would be to "educate both Indians and non-Indians of all ages by presenting the positive side of Indian culture, including Indian value systems, Indian philosophy and Indian viewpoints."

Attitudes Toward Television

These Indians tended to express their opinion of television in general as: "Even the TV news reports are biased . . . never tell the whole story"/"TV news accounts of Wounded Knee showed an Indian's silhouette in the background and it had to be the homeliest Indian I've ever seen. What would be wrong with showing a fairly good looking Indian for a change"/"An offensive Heinz Ketchup commercial with silly Indian bottles dancing around"/"Not one TV station in the Twin Cities employs a native American, not in front of the camera, as a script writer, a clerk typist, or even sweeping the floor."

Other comments were "We did a series of six weeks of half hour shows for Channel 2 three years ago . . . geared to elementary school level . . . part of a grant that stipulated Indian input. When the series was over, we heard nothing more about it"/"The whole picture looks hopeless. Whenever anybody asks us for Indian input, we ask ourselves, 'Is there a law that requires this or perhaps some grant money that is available only on the basis of Indian input?' We give our input but nothing ever comes of it."

How Public Television Could Help

When asked in what ways public television could help to meet Indian needs, these Indians suggested:

- "Start TV programs as soon as possible and as often as possible"/"It is high time that it's done"/"So far, Indians have not been given a tenth the opportunity that some of the other ethnic groups have received."
- "Programs for children at the same time as Sesame Street"/"Soap opera time might be good for women. Women probably would watch it if the program became a regular, consistent thing they would depend on because these women are very prone to habit"/"Both men and women might watch a program on Saturday."
- "Programs for children should be as long as Sesame Street"/"Programs for adults should be a half an hour to an hour."
- Programs should show, "all the ways that Indian culture has contributed to our present day world"/"I have a proposal that offers a system of presentation with a format that can be utilized for all ages,

races, ethnic and religious groups. So far, I have not released this material to any of the private companies who have approached me to use it to make money because I am reluctant to release thirty odd years of work for mere private gain. I have enough material that we would never have to duplicate program materials even if we had an hour program every week for a year".*

- Public television should, "always refer to Indians as 'Native Americans' because, we are not Hindustani. 'Indian' is an European misnomer that came about when Europeans first mistakenly thought they had reached India"/"'Native' suggests 'Aborigine' and we are the Aborigines of this continent and this hemisphere."
- "Employ Indian people in some capacity, as local TV stations have already done with Blacks. Is there any good reason, for instance, that TV can't have an Indian sports reporter?"

Data about Group Interview

Discussion Date:	December 18, 1973
Discussion Place:	American Indian Movement 553 Aurora Avenue St. Paul, Minnesota
Cooperating Agency:	American Indian Movement St. Paul Chapter St. Paul, Minnesota

Participant Profile

NAME	SEX	AGE	TRIBE
Artlie	Male	50's	Oneida
Mark	Male	40's	Comanche
Henry	Male	40's	Winnebago
Bonnie	Female	30's	Winnebago

AMERICAN INDIANS: INTERVIEW HIGHLIGHTS**

Group's Needs and the Changes It Seeks

The results of this group discussion indicate that in order to successfully coexist with the dominant white society Indians need "more knowledge about the white criminal justice system and how it works and greater visibility for the positive aspects of the Indian life style and Indian cultural values."

*Mark, Comanche
**From the Anishinabe Longhouse

Attitudes Toward Television

These Indians tended to sum up their opinion of television in general as: "TV is the most powerful medium in our generation"/"TV has made Blacks visible to such a degree that, in the public mind, civil rights minority issues are usually applied to Blacks more than to any other segment of our society"/"Television has made Indians visible only in the negative sense . . . the same, unfavorable stereotype over and over again . . . a good example is Daniel Boone—boss; Mingo—flunky . . . Tonto can't even master the English language."

How Public Television Could Help

When asked what public television could do to meet Indian needs the response tended to be:

- "Start with a committee composed of members from all of the Indian community . . . not locked in by special Indian groups . . . don't limit the committee to Twin Cities representation . . . ask for members from Indian communities throughout the state and include some input from the Wisconsin Indians across the river"/"The committee could give public television direction about what kind of programs would enhance the Indian image . . . give Indians a better picture of their self-worth and wake up white America to realize that Indians don't want to become the same as white people . . . to make the public and government realize that under the present criminal justice system, Indians are denied their constitutional right to a jury of their peers"/"America must realize this is a pluralistic society and Indians have a constitutional right to self-determination."
- "Have a lawyer on a program to explain to Indians just how public defenders operate and how the court system operates . . . the way it is now, the only way Indian people get their knowledge of the white criminal justice system is by experience. By the time you are a six-time loser, you have already invested eight or nine years just to learn these things."
- "A Dakota Indian teaching the Dakota language, or a Cree Indian teaching Cree . . . makes as much sense to me as a Spanish teacher teaching Spanish."
- "Programs should be at least once a week"/"People learn by repetition."
- "Program should be one to one and a half hours"/"In the evening because more people can watch TV in the evening."

Data About Group Interview

Discussion Date: March 3, 1974

Discussion Place: Anishinabe Longhouse
1549 University Avenue
St. Paul, Minnesota

Cooperating Agency: Anishinabe Longhouse
St. Paul, Minnesota

Participant Profile

NAME	AGE	TRIBE	INCARCERATION	VOCATION
John	34	Ojibway	6 years	Director, Anishinabe Longhouse
Vic	40	Ojibway	14 years	Disc Jockey and Tailor
Ken	28	Ojibway	None	Counselor, Anishinabe Longhouse
Dick	29	Dakota Sioux	7 years	Draftsman
Jack	35	Cree	None	Chef

AMERICAN INDIANS: INTERVIEW HIGHLIGHTS*

Group's Needs and Changes It Seeks

The results of this group discussion indicate that upper Midwest Indian Center Indians feel their greatest need is for more respect from a predominantly white society.

These Indians tended to express their attitudes toward non-Indian society as: "You come to us and ask what *we* need. What *we* need isn't going to make the difference. It's what *you* need to know and need to practice that's going to change things"/"The white man's way has almost destroyed the world. To survive, white people are going to have to learn to think like Indians . . . learn to respect the Indian philosophy that everything you take from the circle of life you must replace in one way or another"/"Whites talk ecology but they won't practice ecology until they learn the Indians' respect for nature that allows for use, but not overuse, of what nature has given us"/"We will all be better off when whites accept the truth that Indian ways would work better for all of us."

A different, less frequently stated, opinion tended to be expressed as: "Our ways are worn out. If it was possible to teach the white man Indian ways, it would have been done long ago"/"If Indians are going to survive, they have got to forget Indian ways and learn the white man's ways"/"Indians have got to stop using inequality as an excuse

*Group interviewed at the Upper Midwest Indian Center

for not making it"/"To learn white ways the Indian has to have the same education as whites"/"Indians should push like Blacks do . . . today, white people do more for Blacks because whites are more afraid of Blacks than of Indians."

"Whites don't care if Indians get an education or not"/"The sixty-eight percent Indian drop-out [rate] people talk [about] is more of a 'push out' than a 'drop out' "/"Indians need more voice in the educational system"/"Need one or two Indians on the School Board, Indian counselors in seventh and eighth grade to tell Indian children what kind of education they need in the vocations they are best fitted for, what Indian funds are available and how to go about getting these funds"/"Needs Indian teachers, or at least white teachers who understand something about Indian ways and the Indian philosophy" /"Indian families need the means to provide their children with the same things white children have"/"From the time they enter school Indians feel left out because they don't have what white children have"/"Indian drop-outs are sometimes really 'cop outs' because kids are ashamed to tell the real reason they don't want to go to school is that they don't have these white things, like class pictures and class rings."

Attitudes Toward Television

The group tended to sum up its opinion of television in general as: "Television is very stereotyped"/"Indians on TV are either very, very wicked or very, very noble. We are really no more angels or devils than any other people"/"TV shoot-em-ups where whole bands of Indians are always getting killed are sickening"/"TV presents Indians in such a way as to destroy our self-image and our pride . . . make us so ashamed of everything Indian that many Indians don't even want anything Indian in their homes"/"TV, like American history, only tells the story of the white man's conquests and how glorious that rip-off was"/"A pollution commercial on TV shows an Indian in his canoe goin' up the river . . . gets garbage thrown in his face. Are they blaming the Indian for pollution"/"I don't get that meaning at all. There's a tear on his face that tells me how it hurts him to see pollution."

How Public Television Could Help

When asked what public television could do to help meet their needs, the initial response tended to be "White people have already come to pick our brains on how they should present their programs

on Channel 2. They don't turn the programs over to the Indian people. They go and write their scripts giving the white man's version. If they put out a white man's version of an Indian program, we'll get up and picket it!"

These Indians said that they would like public television to:

- "Have Indian Programs two or three times"/"Once a day would be better"/"In the evening for all ages to watch . . . average people would be watching commercial television in the evening, but thinking people will watch Channel 2"/"If they can put Felix the Cat on every morning, they can put an Indian cartoon program on for little kids to watch"/"Another program during school time and have the schools tune in."
- "White people could be the technical advisors, but Indians should do the program makeup"/"Indians should do the script, art work and story"/"Dakotas could do a Dakota program, Ojibways could do theirs, Winnebagos could put on theirs"/"Have an Indian news reporter"/"Lots of well known Indian artists . . . give unknown Indian artists a chance"/"Train an Indian weatherman . . . the only weather expert on TV is the guy that makes funny faces . . . train an Indian to read weather the white man's way and they he could tell about Indian weather signs . . . like when the leaves curl, it's going to rain . . . how you can tell weather by the way a squirrel holds his tail . . . it it's up, or out straight, or dragging."
- "Show kids cartoons written by Indians"/"Use cartoons as a medium to get across Indian values like how Indians share things and help each other"/"Cartoons could teach respect for nature"/"Cartoons with animal people or maybe a cute little Indian character with dark skin and a feather . . . not a stereotype Indian with a big nose . . . Land O'Lakes Indian is nice . . . Minnegasco isn't bad."

Data About Group Interviews

Discussion Date:	February 25, 1974
Discussion Place:	Upper Midwest American Indian Center 1113 West Broadway Minneapolis, Minnesota
Cooperating Agency:	Upper Midwest American Indian Center Minneapolis, Minnesota

Participant Profile

NAME	SEX	AGE	TRIBE
Maggie	Female	Early 50's	Ojibway/Chippewa
Dan	Male	Late 40's	Ojibway/Chippewa
Sandy	Female	Mid-20's	Ojibway/Chippewa
Sis	Female	Mid-40's	Ojibway/Chippewa
Bernie	Female	Late 20's	Dakota-Sioux
Shirley	Female	Late 30's	Ojibway/Chippewa

BLACK TEENAGE GIRLS: INTERVIEW HIGHLIGHTS

Group's Needs and Changes It Seeks

The results of this discussion indicate that what black teenage girls need most is "better communication—I'd call it better education."

They said they needed better communication/education to "teach both black people and white people that the white man didn't make everything in the world"/"Put white people up to date on things so they can understand us better"/"Show how we have just as much pride as they do"/"Make whites see that when they call us 'colored' it puts down our pride . . . like we're expected to play a role like 'stupid, ignorant' . . ."/"Show white people that when they be callin' us 'nigger' it's like if we was to call them 'white trash'; how would they feel"/"Show white people it ain't true that black is bad and white is right"/"Tell black people you don't have to be black to be beautiful"/"Make everybody see that no one is better than each other."

Attitudes Toward Television

These girls tended to express their opinions of television in general as; "We all got our favorite programs same as ever'body else"/"Not enough black people on TV . . . nice to have a black man on the news and black weatherman . . . but I don't care that much for news and weather."

Other comments were: "Wish we had a program here like they have for teenagers on Channel 4 in St. Louis . . . anybody, white and black the same, get up and dance . . . have to send for tickets . . . go down in the afternoon . . . next saturday see yourself on TV—how you be looking . . . get up and give an announcement, even, and you get a $25 gift certificate."

"St. Louis had lots of stuff for black and white to do together but, up here, it's 'this is for the blacks and that is for the whites'"/"Miss America contest on TV . . . first time they had a black girl . . . she couldn'ta won . . . no matter how good she be . . . put a black girl in just so it look good . . . we know she ain't supposed to win"/"Model show on Channel 11 for kids fourteen and down . . . little black girl won . . . I looked close and all the white that didn't win sneered and looked uppity"/"Black girl made lieutenant in the Air Force . . . on

TV today showed white girls all up in front and there she is in *back*" /"Ever see Tarzan? Black man goes in water and 20 alligators eat him up . . . Tarzan go in and only one little bitty alligator come up" /"Zoom rap on Channel 2 was good"/"Little kids only ones that watch Channel 2 . . . Sesame Street channel."

How Public Television Could Help

When asked in what ways public television could help to meet their needs, they suggested:

- "A program for teenagers all together, black and white, boys and girls. . .not this black and white hang-up, *just us*, make parents see black and white teenagers get along so why can't they"/"It all goes down from the parents, both sides makin' it bad for all of us. We're the one going into the world that gotta make it better"/"Teenagers dancing like in St. Louis program. . .a record shop could sponsor it like they do down there"/"Bring people together to talk—what they feel about everything"/"Talk about interracial dating and stuff."
- "Do a 'soul' program. . .you don't have to be black to have soul . . . soul is in everything you do and how you feel. . .some white people got soul if they got it all together"/"I'd like to be in a talk program and I'd tell 'em what I feel."
- "Have a black girl and a white dude tell how they feel and then have a black dude and a white girl talk"/"Stick some facts in the regular news about what black people have done. . .so that black people can hold up their pride and whites get the facts straight."
- One girl said, "They should have programs every day." The majority agreed/"Once a week for sure"/"Around the dinner hour. . .5:30 or 6"/"Half an hour or 90 minutes"/"Black kids should watch it to learn"/"Teenagers would watch if if they be in it—and they gotta be sure to get Northside Blacks and Southside Blacks together so they see that Northside Blacks are no different and ever'body can get along"/"It's the parents you gotta get to watch"/"Kids could get parents to watch if the kids was to watch themselves."
- "Be better if we could have a show on regular channels because people don't much watch Channel 2"/"Lots of people don't think about Channel 2, because Channel 2 is way down at the bottom of the TV Guide."

Data About Group Interview

Discussion Date:	November 27, 1973
Discussion Place:	Ruth Hawkins Branch YWCA 1801 James Avenue North Minneapolis, Minnesota
Cooperating Agency:	YWCA, Ruth Hawkins Branch 1801 James Avenue North Minneapolis, Minnesota

Participant Profile

NAME	AGE	NAME	AGE	NAME	AGE
Karen	13	Debbie	14	Darlene	16
Andrea	13	Elaine	14	Pam	17
Geneva	13	Letha	14	Leslie	17

ASIAN TWIN CITIES RESIDENTS: INTERVIEW HIGHLIGHTS

Group Needs and Changes It Seeks

The results of this group discussion indicate that Twin City residents of Asian orgin tend to agree that there is a real need for practical information about the differences between American and Asiatic social and business etiquette.

They related experiences caused by language barriers such as: "Foreigners don't get conversational English"/"Americans talk very fast"/"In Afghanistan, I studied English for six years but, I still did not understand when my new American friend said 'See ya later' that he did not mean that he would be back later on that same evening. I stayed up until 2:00 in the morning waiting for three nights until I finally asked him when he expected to come"/"A Japanese couple, who spoke and understood English, asked to go inside a museum after it was closed for the day. When the guide said 'No soap', the Japanese gentleman said, 'But we really didn't want a bath'."

They also related experiences caused by lack of information about American manners of dress such as: "We came over with all new clothes and the invitation said 'casual'. When American say 'casual' they mean old patched jeans. Most people from other countries don't own anything of this kind"/"We are not told how cold Minnesota's weather is so when we get here we don't have a coat that is warm enough"/"In our country we do not like to accept clothing that is used the way Americans pass things back and forth"/"At home we would feel it disrespectful to make a business or social call dressed as casually as Americans do."

They also related embarrassing experiences caused by unfamiliarity with American gift giving customs such as: "He did not know that Americans wrap everything up fancy and put on a bow so he brought his gift wrapped in a newspaper"/"In our country, we open gifts in private so that we do not embarrass anyone if there

should be duplicates or some presents more expensive than others so I did not open my gifts until somebody said, 'Aren't you going to open any of your presents' and then I realized what was expected of me"/"In my country, if someone admires anything of mine, even if it is something very precious, it is expected that I would give it to him. My husband and I were giving away valuable things, our carved sandalwood and batiks, just because our guests admired them."

Attitudes Toward Television

They tended to express their opinion of television in general as: "I get the impression that commercial television in America has no intention of bringing cultures together. . .where the action on television is, I see war, shooting, killing, trouble, cursing. . ."/"First there has to be a sponsor and a sponsor's money to get a program on any of the networks"/"Educational programs have no chance on commercial television"/"Sometimes educational television puts on things good enough that, later on, networks will want the same thing. . .I have seen that happen. . .maybe not much and in off-hours but at least they put something on"/"You have to start with educational television to prove your subject interesting or amusing, as well as educational, before you can hope to influence the networks."

How Public Television Could Help

When asked what public television could do to meet the needs they had expressed, they suggested:

- "Offer cross-culture programs"/"Maybe call them cultural exchange programs"/"Tell practical things that are interesting to people here who meet Asiatic people"/"Tell about when you meet people what are the things you say or do"/"Tell what our gestures mean, what the way we sit means, what our comments mean. . ."/"Make it interesting as well as educational"/"Use real objects or situations"/"Take 12 different countries"/"Use a different scenario for each country" /"for each country have half an hour program that takes Jack and Jill to Iran, for instance, or India, and the other half hour bring Omar and Hassan to America. It could be very amusing. . .use situations and experiences like we talked about here today"/"Anyone could be used on the program as long as he knows both cultures. . .could be an American who has spent a lot of time in Asia or an Asian who has lived in America long enough to know what comparisons to use to make it interesting and amusing"/"Use everyday situations that confront people at home, in the car, in a cafe or on the street—not bizarre things but everyday experiences that point up differences in meaning or tradition."
- "Should be once a week at least"/"Two half hour programs for each country, possibly during the same week or even two successive weeks"/"Evenings would be best because this program should

reach businessmen"/"Schools should use it for Social Studies, but all of the public television programs are on tapes so what time they show the program on the air doesn't make any difference to the school"/"Not many people would watch public television in the evening, but there are always some people who have an interest, a penchant, for this kind of thing. If we can't educate all of the people, at least we should start with the younger generation and get them prepared and educate the few who are interested. You have to start somewhere."

Data About Group Interviews

Discussion Date: May 28, 1974

Discussion Place: Caravan Serai Restaurant
2046 Pinehurst
St. Paul, Minnesota

Cooperating Agency: Individual Basis

Participant Profile

NAME	SEX	AGE	COUNTRY OF ORIGIN	YEARS IN U.S.	OCCUPATION
Abdullah	Male	40's	Afghanistan	More than 25 yrs.	Restaurant Owner
Asha	Female	20's	India	Less than 5 yrs.	Not employed—Husband, Industrial Engineer
Bosco	Male	20's	China (Taiwan)	Less than 5 yrs.	Student-Education
Dr. Yaha	Male	60's	Iran	More than 15 yrs.	College Professor
Ruth	Female	60's	Japan	Lifetime	Retired

THE DISABLED: INTERVIEW HIGHLIGHTS*

Group's Needs and Changes It Seeks

The results of this discussion indicate that the disabled feel their greatest need is "the right to be considered as persons with the same right everyone else has to be included in the doings of the world of so-called normal people."

*Interview held at Trevilla Nursing Home

The group described what they considered to be their main obstacles to "normal world" participation as: "the present lack of physical facilities necessary for wheelchair mobility in public places, especially theaters, restaurants and other non-government owned buildings"/"When you take away my wheelchair you take away my legs"/"Maybe no ramps at all or the ramps are too steep"/"Special restrooms but no way to get to them"/"No visible directions"/"Some places make you feel unwelcome because you take up too much room."

They said they lacked information about places that have good wheelchair facilities; "It's hoepless if you've got no connections"/ "You've got to know somebody who knows these things"/"Most everybody who is disabled gets to be a hustler because he's got no other way to cope."

Typical comments about the negative attitude of "so-called normal" people toward the disabled were: "People act like they'd like to pretend we didn't exist"/"Some people go overboard being over-protective"/"People don't accept you as you are, a person with some inconveniences, but still a person who can contribute to society."

They said the disabled need better communications among themselves. Typical comments were: "At Trevilla, we happen to be lucky because there are lots of us here in the same boat"/"Most of us are stuck away, out of everything"/"Most of us are in geriatric nursing homes where we have nothing in common with the people we see everyday."

Attitudes Toward Television

The group tended to express its opinion of television in general as a "boring" part of their present day lives. They noted that many of the more popular programs today related to social problems; "probably because it's the 'in' thing for everybody to be on the liberal side today"/"TV is doing a great deal for the Blacks by showing Blacks in commercials and programs"/"The disabled aren't a big enough group to get the exposure the Blacks get"/"I can't see a wheelchair program getting a good Nielsen rating, can you?"

How Public Television Could Help

When asked what public television could do to meet their needs, the response was:

- "Regularly broadcast information to the disabled as to what places have facilities for wheelchairs"/"Give the disabled who can't get out an opportunity to see and hear what other disabled people are doing."

- "Do a job of public education"/"Could be comedy"/"Even a soap opera"/"Let mothers see it is a bad thing not to let their kids ask a person in a wheelchair a few questions"/"Show the public we don't want to be put out of sight"/"Show them the funny things people do around wheelchairs in public places"/"Get the public used to the idea of having us around"/"The way to get better laws for the disabled is to get everybody to see that such laws are necessary"/"Television could help a little—maybe not much—but every quarter of an inch we gain is something"/"I don't quite know how TV is going to do all these things, but I wish they could."
- "A half hour show"/"Make it a series once a week for six weeks"/"Daytime would be all right"/"Sure, we'd tune in if they'd label the program 'for the disabled'. We hear that word and we know it's for us"/"Inconvenienced' is the new term. . .getting away from using the word 'handicapped'. . .'cripple' is the worst thing people can call us."

Data About Group Interview

Discussion Date:	October 4, 1973
Discussion Place:	Trevilla of Robbinsdale, Inc. 3131 France Avenue North Minneapolis, Minnesota
Cooperating Agency:	Trevilla Nursing Homes, Inc. Minneapolis, Minnesota

Participant Profile

NAME	SEX	AGE	INCONVENIENCE
Gary	Male	25	Accident Victim
Pat	Male	23	Muscular Dystrophy
Pete	Male	25	Accident Victim
Claudia	Female	22	Spinal Defect—Congenital

CONTEMPORARY NUNS: INTERVIEW HIGHLIGHTS

Group's Needs and Changes It Seeks

The results of this discussion indicate that nuns who no longer wear the habit see their greatest need to be for "improved communications, both within the religious community and with the world at large"/"An opportunity to let the world see us as full human

beings. . .as Christian women who happen to have chosen a way different from wives and mothers to serve the human need for love and care"/"A chance to tell the world who we are, what we think, what we see, and what we are doing. . .what it means to live a religious life in today's world."

The group tended to agree that they would expect improved communications mainly to. . ."dispel some common stereotype misconceptions about nuns. . .especially the notion that we are terribly unwomanly, neuter without having any gender"/"That we are naive . . .people who don't really know what's going on"/"The idea that we don't have the same ideals now that we no longer wear the habit"/ "The very word 'Nun' speaks of coldness. I prefer to be called 'Sister'. . .'Sister' suggests comraderie and brotherhood to me. . . Blacks use 'brother' and 'sister' in that sense"/"That old stereotype of the 'Good Sisters" with the sotto voce implication of 'and let's keep 'em that way' "/"Get away from identifying us by our order—diminish the symbols that keep Christian people apart."

They said they need to communicate to public in general, the Catholic lay people in particular, and to some degree to other members within the Catholic religious community "our pattern of life and the scope of the woman in religious life"/"Make people aware that today a nun's activities are no longer limited to school and hospital work"/"Show that the removal of the habit is a symbol of a change that has *not* diminished our dedication to our vows"/"Show how the vows of obedience and poverty apply, and have meaning, today"/ "Show how celibacy does not mean 'set-apart-better' but set apart so we are freer in many ways to carry a greater responsibility to society"/"Our witness of fidelity to God and to ourselves should mean something to a world that suffers pain on many levels today because of the very lack of that fidelity."

Attitudes Toward Television

They tended to express their opinion of television in general as: "We have so little time to watch TV that you could hardly call us devoted TV fans"/"I think of TV as showing the very talented, the very beautiful, the very witty"/"I associate TV with selectivity in everything, even in the news"/"TV advertising is most insulting, particularly to women"/"There is no other media that can equal TV in its tremendous power to create an image."

Typical comments about the treatment of nuns on commercial TV were: "Marcus Welby had a contemporary nun on his show. . . more perceptive than usual. . .of course, she was Irish and witty"/ "Too much attention to the dramatic and the unusual nun like 'The

Nun Story' "/"Johnny Carson had a nun on his show. . .he rose to a new level of respectability during the show, but that's about all"/ "There was an interview with nuns done by a Chicago station but it didn't do much because the moderator didn't ask the right questions."

How Public Television Could Help

When asked what public television could do to meet their needs, they suggested:

- "Run an hour long program weekly as many weeks as they will let us have."
- "Show a lot of sisters doing a lot of things. Maybe not the too successful or colorful sisters, but sisters doing very meaningful, needed work. . .shoot all day long doing a story of someone who, in her quiet way, is doing needed work that somebody else wants to do, dirty work. . .tie it together with a stream of consciousness background monologue or dialogue asking questions like, 'What is it that motivates this woman?' and 'Why do these women enjoy work with very little material reward?'. . .and than get right into the heart of *who* we are"/"A talk show would be fine but you would need a moderator who could handle the questions the way Dick Cavett did with Katharine Hepburn. . .the moderator wouldn't necessarily have to be a nun but would have to be sensitive, do his homework, get to know us in some depth so he would know the right questions to ask"/"You could find a woman in the religious community to direct the program. . .every order would be able to furnish you somebody."
- "Soap opera time might be good"/"Not too early in the evening—later on when things are settled down. . .but that's prime time"/"I would want more than women to listen, but I'm skeptical that you'll get men and women to watch this no matter when the program is on."

Data About Group Interviews

Discussion Date:	October 8, 1973
Discussion Place:	Mid-Continent Surveys, Inc. 802 Midwest Plaza Minneapolis, Minnesota
Cooperating Agency:	Individual Basis

Participant Profile

NAME	AGE	ORDER
Lois	37	Blessed Virgin Mary
Lillie	33	Blessed Virgin Mary
Mary	50	Blessed Virgin Mary
Anne	60	Blessed Virgin Mary
Alice	44	Franciscan
Mary Elizabeth	44	Notre Dame